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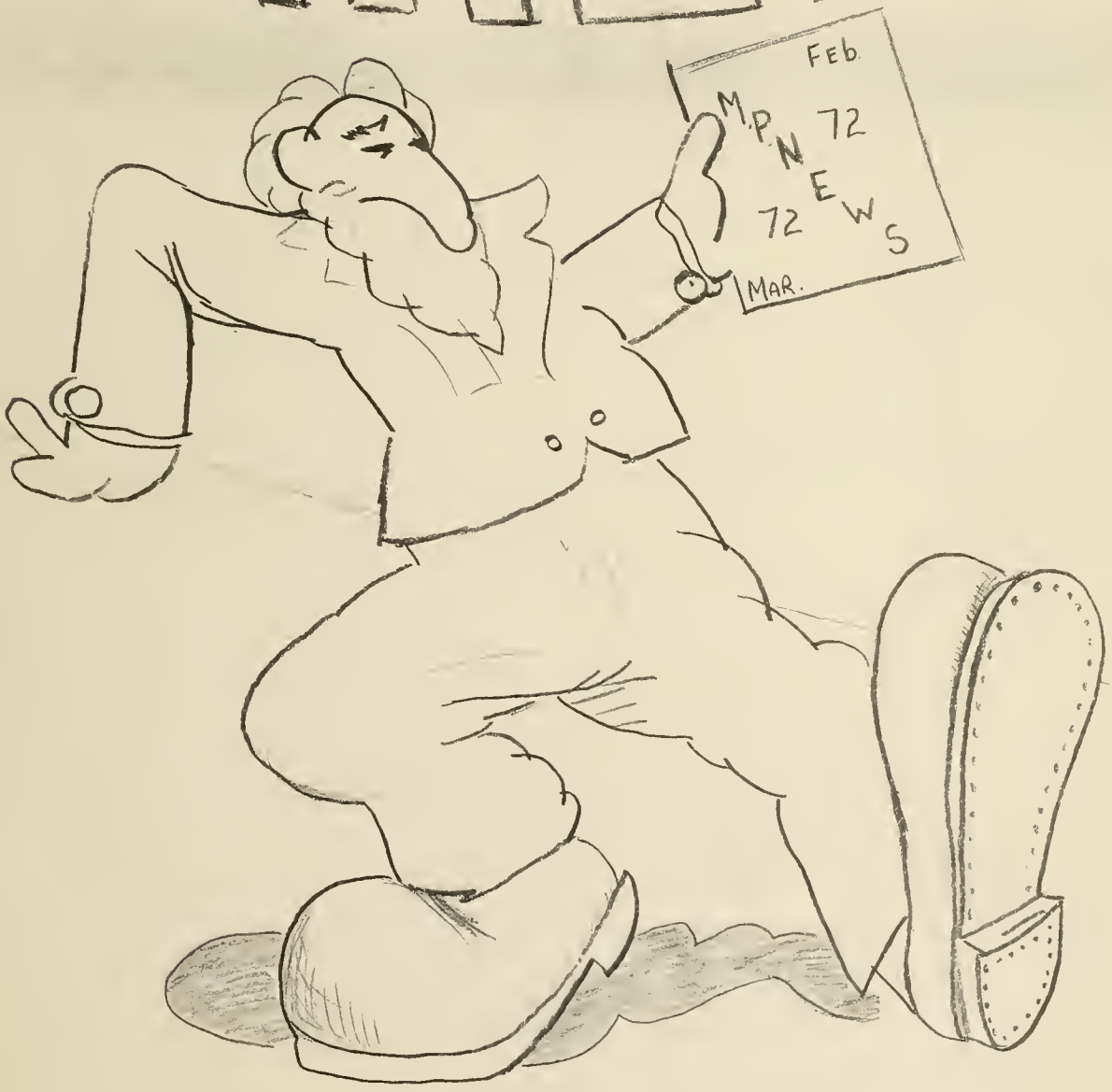

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The M. P. News is published monthly by the convicts of Montana State Prison at Deer Lodge, Montana, with the permission of the Warden, Prison Administration and the Board of Institutions. The purpose of this publication is to permit the convicts the opportunity for self expression; to provide a medium for discussion of their immediate and public problems; for the better understanding between convicts and the society; and lastly, to be, and tell it the way it is--constructively and informatively. The M. P. News does not, nor is it intended to reflect the view or opinions of the Board of Institutions or the Staff of the Montana State Prison.

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ADDRESS: Editor, P. O. Box 7, Deer Lodge, Montana, 59722

The Editor and co-Editor Speak

It's been a long time coming and we've got a long way to go yet but things seem to be shaping up very well for the future of the M.P. News. Not so long ago prospects for the paper seemed quite dim.

One of the problems was the inability to keep an editor for any length of time. There were a number of reasons--one of which was the fact that by the time a "short termer" got himself properly oriented he was shipped to Rothe Hall.

We hope to continue up-grading the quality and content of our magazine through your support and co-operation. Any articles, poetry, newsbits, etcetera will be greatly appreciated - - - after all, this is OUR newspaper.

Anything from Rothe Hall can be sent in to us through any one of the teachers who are seen out there frequently.

Last but not least, I want to thank Maurice Parker, staff photographer, and Mr. Enquist, Supervisor of Inside I.D., for the pictures; Mr. Bauernfeind, M.P. News sponsor, for his patience; Jim Plage, Gary Quigg, Jim Dieziger, Don Bentley and all the regular staff for pitching in to get this paper out.

Rande Braden,
Rande Braden
Editor, M.P. News

Hello, out there! This will be the first time I have worked on the M.P. News in quite awhile but I don't think I will have any difficulty in adjusting to the technicalities that are always a hassle when one works on the M.P. News.

I have a friendly editor to work with and a friend of the editor's who is my friend, too. My thanks go to the many others as well who have spent and who I hope will continue to spend their time and talent in helping out on the M.P. News. These extra helpers are essential to our operation and I enjoy their company and friendship. This helps me to keep trying my best to put out a better paper.

I extend my thanks to Rande Braden, editor; Mr. Bauernfeind, our sponsor; and inmate Jim Plage who have helped me through many difficulties as I helped with this issue of the M.P. News. Through these people and more like them we are bringing up the standards of the M.I. News. I am very happy to work with all of them.

The staff of the M.P. News hopes that the subscribers and all others who read our paper will like this issue. We hope, also, to continue to up-grade its quality in the future.

We ask both outside people and inmates to write in to us and give their comments on the M.P. News.

Sincerely,
A.F. Charlo
A.F. Charlo, Co-editor

The following was sent in from Rothe Hall:

I noticed the M.P. News is very thin,
We need more inmates writing in,
Anything fiction or containing wit,
Whatever it is it just may fit,
Humorous, joyous, troubled or sad,
Send us your stories, good or bad,
We need YOUR stories in the M.P. News,
So how about writing and paying your dues.
Now I'm not sure what the news can print,
But any story will be considered, take the hint,
Write it all down, lets put it in print.

I don't know who wrote this, but we very definitely could use any help from anyone. Editor

EDITORIAL: by A.F. Charlo, co-editor

CENSORSHIP IS LAWFUL
(If Words Convey No Honest Meaning)

Long after man created words and mastered the technique of formulating them for communication, there came a time when certain words were deemed unsuitable for public use and a ruler imposed upon man's freedom of communication. With tyrannical force the ruler established a system which restricted the use of communication, and people who would not abide by the system were subject to punishment. So then communication was not for people to use as a natural human right but as a tool to make others, especially the ruler, feel important. Communicable formality became an obsession, while communicable informality became a thing of the past. Every once in a while brave people would speak out the way they felt against anything or anyone. More than one time the ruler became infuriated by such speaking out and had these people either flogged or condemned to death.

Without the freedom of speech the radicals, the activists and the liberals among the subjects could not stop the ruler from doing anything he decided to do. His main interest was to hold his people in limbo by restricting their freedom of communication, for he wanted to gain a reputation as the world's greatest and most benign ruler. By and by the ruler became powerful and ruled his kingdom with absolute authority. He knew that a balance of give and take between his ruling power and his subjects was a must, so he initiated a program which would give, from time to time, his subjects favors. By this sort of program he held his subjects with a tight rein so as to check any conspiracy to overthrow his regime.

All that went on in this ruler's kingdom became secret because communication with other areas did not exist. Other areas were not aware of this ruler's kingdom and gave no thought as to its existence. People felt lost in this ruler's kingdom and felt that they were different than people in neighboring areas.

Finally in this kingdom which was ruled with absolute authority many people begin to realize the need to communicate with other people. Soon a revolution was started. All was in chaos: mass killings, the burning of the king's house and his other buildings, and then victory came when the king and his followers were run out of the territory. Peace came to the people, and the whole community lived and shared with each other without rules to govern them.

Now that the people were at peace, everyone was happy and decided on different and better rules which in a short time were established. One of the most important rules was the freedom of communication, for the people knew that communication would make them more civilized. Such civilization would consist of communicating with each other as they pleased and with people in neighboring areas. Through communication reform came to the people and their many social activities finally became sufficient. Resentment of the wrongs committed during the time of the lack of communication began to disappear.

For many years freedom regarding all kinds of communication gave people the right to enjoy many social activities until one day a new form of government became a reality. The new form of government was called a monarchy, which is a kingdom or empire ruled by either a king or a queen. Such a government controlled Sabratha, and the laws of Sabratha were devised by its absolute, ruling authority. These laws eroded the best interest of man--such laws took away the freedom of communication, the freedom of religion, the freedom guaranteed by moral standards of right and wrong, the freedom of living one's own culture, and the freedom of a democratic society.

A number of unsuccessful tries to overthrow the practice of monarchy in Sabratha meant that the people would forever have monarchy. They feared that nothing could save them from a monarchical government, that their lives would never be their own to live. But one day a whisper among the people about a brave, young seaman wanting to sail to new lands lit hope in their hearts like the flame in a Jack O' Lantern.

Because the brave, young seaman knew in his heart that the world was square, he dreamed of adventure across the vast waters, many superstitious, narrow-minded people of Sabratha scoffed at him and ridiculed him by saying that he would only come back to the place from which he started. This made his attempt to raise money for ships and a crew fruitless.

His fruitless attempt to convince anyone at Sabratha that they should help him buy ships made him decide to try elsewhere. After trying here and there to raise money for ships, he finally went to Genizio where he found a half-liberal kingdom. This kingdom was willing to give him money so that he could prove his idea of the world being square. Before he set sail in his three, leaky scows, the brave, young seaman had plenty of trouble in convincing other sailors that the world was square, and that the scows could turn the corners of the earth. He explained in elaborate detail that anyone who would set sail across a square world would never simply sail around the world and come back to the place from where he had started. In other words, it would be worth the effort.

On a nice day in autumn the three, leaky scows set sail. After taking much harrassment from his men and having to slow down for the corners of the earth and escaping a conspiracy bent upon tossing him overboard, the brave, young commander of the three, leaky scows reached North Ingeo and enjoyed the triumph that was rightfully his.

It took the bravery of a stout-hearted Sabrathan seaman who made a mistake in his sailing course to demonstrate to a bunch of narrow-minded people that the earth was not round. It was square. Proving that the world was square on his first, miscalculated voyage, the brave, young seaman opened up a far-range, sailing era. Narrow-minded people began to become open minded, reviewed their superstitious beliefs about the world being round; then they too made the voyage to North Ingeo.

Soon settlement after settlement rose in North Ingeo. More and more liberal-minded people came to the new land seeking freedom from monarchy. They wanted to escape from what favors the monarch had in mind for them. A path was wide open for all kinds of people to come to North Ingeo. Each one was wanting adventure and fortune from the new land.

Because many people populated North Ingeo, a new system of temporary laws was constituted. This was to keep peace among the people and to give each democratic rights. People lived happily in the North Ingeo colonies, but from time to time they were harrassed by the king of Sabratha. Then one day the people decided to split alliance with Sabratha. First, a friendly letter noting their decision to split with Sabratha had to be drafted and shipped to the king. Second, they had to prepare themselves for war in case the king did not take the friendly letter to be one of friendship.

The above part of this article was written tongue in cheek, and all of the facts are obvious. In the next half of this article actual facts will be presented. All facts will concern the very existing problems that troubled people before and after the new world became a democratic society.

Al last the colonies of America were going to fight for their independence. In the year of 1775, April 19, the colonies took up arms to defend their settle-

ments and to fight for Life, Liberty and the pursuit of Happiness. After many days of bloody battles with the soldiers of Great Britain, the American colonies won their independence and the Continental Congress approved their separation from Great Britain in the year of 1776, July 4.

Now that independence was won by the colonies, the time came for someone to draft a "declaration of independence." All the work of thinking about what should be included in the document was put on one man. For many hours he wrote a number of various drafts and finally a last draft was completed. He called the finished document "The Declaration of Independence."

Part of this Declaration reads: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--"

Analyzing this part of "The Declaration of Independence," one can understand that life for anyone in a democratic society is worth more than merely consenting to any set of arbitrary rules or laws, and living according to a fair and just set of rules or laws is a prime means to a full life. So then life with a reasoning capability should be free, regardless of where that life may reside, to create from the imagination, and be free to use any sort of creation from that imagination. Liberty for anyone is the right to live without mental restrain in a democratic society, and without fear of absolute authority. This means that liberty has meaning and the power to protect any life that reasons at any time and any where within her boundries. Unalienable rights given by the Creator are the assurance that the pursuit of happiness is guaranteed to all, and that everyone is created equal.

Nearly all of the people who made up the settlements of North America agreed that their denial of the principles of Life, Liberty and the pursuit of Happiness was the main reason they left Great Britain. Because they believed in these principles, they bravely fought for their independence. After living in independence and all seeming to be going along well, the people decided that laws should prevail so as to assure the people of America that the principles of Life, Liberty and the pursuit of Happiness would long endure. To make up these laws, the people appointed a group of responsible men to make a draft of a constitution. This group of men spent many hours deliberating, writing, discussing, agreeing, and disagreeing before the United States Constitution was created. Then in a very short time the U.S. Constitution began to regulate the people's lives. Democracy then ruled within the United States of America.

As time went on in democratic America, people felt that illegal use of the powers and certain misunderstanding of the limits of the U.S. Constitution were slowly beginning to diminish some of the rights of the people. One in particular was the right of free speech and press. The main reason for this was that the people were adjusting to new laws, (The Constitution was a document that was only a charter of rights and liberties) new inventions, (One was the movable type for printing invented by Johannes Gutenberg), and democratic freedoms (People could have Life, Liberty and the pursuit of Happiness without restraint) whole-heartedly and were taking advantage of the right to talk and write the way they felt about certain dislikes and people, and the people were being punished from time to time.

So when prominent and intelligent people became seriously concerned about the application of the U.S. Constitution (framed in 1787 and containing no Bill of Rights) as a restraint against the people, they assembled and deliberated on the situation until it was decided that, because the Constitution was newly made-up and some rights of the people needed protection, amendments would be added.

From twelve amendments submitted for ratification in 1789, ten were ratified and the term "Bill of Rights" was applied to these ten amendments. They were to insure that what was meant in the Preamble of the Constitution would be enacted to secure democratic rights to the people at all times.

> "We the people of the United States, in Order to form a more perfect Union, establish Justice, insure domestic tranquility, provide for the common Defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

The words "We the people . . . do ordain and establish this Constitution" in the Preamble of the Constitution tell us that the American people made-up the Constitution and the protection from it given to them should be equal to that given to the federal government and states.

Because the Preamble states that the people made-up the Constitution, this gives the people a voice through majority rule, and one of the Ten Original Amendments was established so as to protect the voice of that majority of people and all means of communication that has (as Justice Wintringham Norton Stable has put it) "an honest purpose and an honest thread of thought." That Amendment is the first article and reads as follows:

> Article I - Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof; of abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievance.

However, sometimes it seems that people in authority interpret Article I using only the first six words "Congress shall make no law respecting . . ." so that the provisions in Article I to protect the people's rights are void. Could it be possible that laws which are provided in the U.S. and State Constitutions to protect people's rights are being violated because of the misinterpretation of them? If not, then the powers given to Congress in the Constitution must be fictitious.

Probably this is the reason that whenever anyone wants to protect his reputation or hide what the public has the right to read, his interpretation of censorship decides what he wishes his subordinates to believe. One incident was that of the stolen "Pentagon Papers" containing much hidden information that the public had the right to know about. Illogical and illegal censorship is used in many areas of the United States.

Although, there is a brighter side for speakers and writers of today who must always take a nip from censorship, for had it been in the days of Domitian, a cruel Roman emperor (A.D. 51-96), the speaker or writer of any provoking material which could be constured as an insult to anyone would have been put to death and his secretaries crucified.

Regardless of how rough censorship was in yester-year, there was always a person with a liberal mind to save the day. One such person happened to be Justice Wintringham Norton Stable (Central Criminal Court, London) in R. v Warburg (1954) who made the distinction between "filth for filth's sake" and literature. He argued that whenever any type of publication has no message, no inspiration, no thought, it is just "filthy bawdy muck" and such publications are libels.

Continuing his argument, Justice Stable made it clear that as long as any publication has "an honest purpose and an honest thread of thought," it should not be condemned because it deals with the realities of life, love, and sex. Another of his thoughts on literature was that written work should not be belittled if it is a source of knowledge about the way people act, feel, and think.

Other people began to think about changing strict censorship, and in 1954 a change in the Lord Campbell's Act resulted in the creating of the Obscene Publication Act (1959) with four important provisions: 1) that a person shall not be convicted if publication was "in the interest of science, literature, are or learning"; 2) that the opinion of experts as to the literary, artistic, scientific, or other merts of the publication may be admitted as evidence: 3) that the work is to be read as whole; and 4) that authors and book publishers may speak in defense of the work though they have not been summoned in the case.[1]

The change from strict censorship to a more liberal view on obscenity following the modern provisions of the Obscene Publication Act (1959) passed by Parliament, influenced the United States to follow up and abolish its strict censorship. Several decisions (on censorship) of the U.S. Supreme Court had a liberalizing effect. These decisions opened the way for the public to read certain banned books. Books such as Ulysses by James Joyce, and Lady Chatterley's Lover, a book published in Italy by D.H. Lawrence, were authorized for public reading. These books were considered dirty until Judge Woolsey, in defending the literary work of James Joyce, gave his comment on the contents of Ulysses. In his opinion a book should be considered as to what purpose it was written and a book should be read in its entirety, not only read by singling out certain passages. (The use of "dirty words" in "a sincere and honest book" did not make the book "dirty." The book should be tested by its effect "on a person with average sex instincts," for the law is concerned only with "the normal person")[2]

At one time censorship ruled the reading public, but time and time again modern court decisions lifted the ban on many publications that were judged unfit for reading. This gave the U.S. public a new view on many things once they were able to read all kinds of written material.

If the "high courts" can continue to reconsider and reformulate their meanings and directions or censorship because of the guarantee of the First Amendment, lesser authorities should follow this example throughout the United States.

Human life cannot be complete or normal without some kind of communication--not only communication by way of speakers and social visits but also by way of literature. Without such communication life may become meaningless and behavior regress to that of a wild animal (which is similar to the explanation given by Charles R. Wright in his book Mass Communication). Human life has the right to create, to develope, to express ideas, as long as the ideas have (in the words of Justice Stable) "an honest purpose and an honest thread of thought."

1 Four Provisions, "Censorship," Encyclorandia Britannic, (1968) vol. 5, 164
2 Ibid, Two last sentence in parentheses

** end **

BACK AGAIN

by A.F. Charlo

Freedom is hardly lived
by one whose release came
from a place of hell.
No big thing,
just another number--
an alias for his name.

Some say, he's only a criminal
who's back in prison once more.
Whose fault is it?
It's his own fault, they say,
so hurry! lock the door.

Lock him up once again,
make him stay
where he'll pay
The rest of his debt to society.
With his life?
Why not!
Freedom has no sympathy.

BOXING

Boxing at the prison the week of February 6th, saw six fights on the card.

Art Carrier, M.S.P., and Glenn Morgan of Missoula started the ball rolling The first round saw both fighters in action and towards the end of the third both fighters looked pretty beat. Morgan got the nod-a unanimous decision over Carrier.

The second bout of the evening featured two outside fighters. William Temple of the Anaconda Job Corp won by a unanimous decision over Ben Burnn of Missoula.

In the third bout, P. Getz of Missoula fought Robert Brown of the Anaconda Job Corp. Brown scored the second win for A.J.C. with a unanimous decision over Getz.

The fourth bout, an exhibition bout, pitted "Toad" Hopkins, M.S.P. against "Baldy" Falcon, M.S.P. Both fighters put on a pretty good show. Hopkins landed a Louisville sneaker and ended the show via TKO.

In the fifth bout Tom Gates of Silverbow TKO'ed our hero, George Wells, M.S.P.

In the sixth and final bout, M.S.P. suffered another loss when J. Hoffman of Missoula TKO'ed Jack LaMere, M.S.P.

The final tally was; M.S.P. 3 losses-no wins: Missoula, 2 losses-2 wins; Anaconda Job Corp, 2 wins-no losses; Silver Bow, 1 win-no losses.

APPLIED THINKING FOR THE SEARCHING YOUNG

If we are obliged today to confront the gravest problems of humanity --- those of total survival or annihilation of life, those of total madness or equilibrium, those of total fear or trust, wisdom, humility, open-mindedness, bridging every difference in tradition, background, speech or attitude --- so must we by the same token, at the same instant and in like measure, live as single individuals, single plants, who belong equally to themselves, to the ground under their feet, to their loved ones, to their modes of expression, to their tastes and esthetic patterns, to their own thoughts:

Not alone to their country, not simply to their people, but at the same time to themselves, and each one freely to himself. Oh, yes, I know how very deeply every citizen is attached to his own particular and native region; not all of us living today are as happy as we should be.

Most centuries have seen the tragedy of exile, deportations and annihilations wrought on appalling scale.

Can we not in this era, confronted as we all are with catastrophe at beckoning-point, can we not with steady hand and clear eye steer our countries, flexibly and skillfully, as all good sailors, accepting winds of change, differences of national temperament, with faith in ourselves and in others, rather than succumb to that panic that always results in drastic and arbitrary solutions inevitably driving us on to yet more dangerous shoals?

May we yet live to see the day when every human being can dwell where his heart calls, whatever his creed, race or occupation.

And so we come back to that necessary penetration of one single man's heart and soul, of that central core inside each one of us which partakes of now and eternity.

We need to redefine so much of our common parlance in order that in its synoptic significance it would become the "lingua franca" so desperately needed in our world today.

STRENGTH would mean courage and support, not force and domination.

WORK would mean the pleasure of being of use to oneself and the community.

PLEASURE would mean the satisfaction of work well done.

LEISURE would be that state of mind and body in which both work and pleasure are seen as indivisible.

LOVE would mean service of the highest kind.

PROTECTION, that which is offered but never imposed.

DISCIPLINE, that which is summoned from inside, never from outside.

PROGRESS, that which is concerned with the widest conception of man's needs and never at his cost.

APPLIED THINKING FOR THE SEARCHING YOUNG (conclusion)

FREEDOM, that liberty ones does not enjoy at another's expense.

Could we but apply ourselves to this kind of thinking, we might throw off the burdens under which we have staggered through history and create a really new Planetary Philosophy fit for our young who are searching so intently today.

James F. Plage
February 24, 1972

THIS MONTH'S BOOK REVIEW

Harris, Richard. Justice: The crisis of law, order, and freedom in America. New York, Dutton, 1970.

This is a provocative book by a staff writer for The New Yorker and the author of another interesting work, The Fear of Crime. In Justice, Harris examines the philosophies and actions of the U.S. Department of Justice under two succeeding Attorneys General, Ramsey Clark and John Mitchell. Although this book deals only with the early period of Mitchell's regime, it still offers an interesting look at the Justice Department under President Nixon. This department is much in the public eye at the present time because of accusations that it dropped an anti-trust suit against International Telephone and Telegraph Co., allegedly in connection with a large contribution made to the Republican Party by the corporation.

Harris takes a highly favorable attitude toward Clark, who, he states, was dedicated to fighting crime by attacking its root causes: poverty, racial injustice, the alienation of youth, and recidivism among prison inmates. Clark devoted a great deal of energy to prosecuting civil rights violations, encouraging the professionalization of police departments, and promoting reform and rehabilitation in Federal prisons. However, it was his firm opposition to wiretapping--he felt that it would stifle political dissent and would be useless in combatting crime, because criminals wouldn't be stupid enough to discuss their "jobs" over the phone--which got him the "soft on crime" reputation which the Republicans built up in the 1968 election campaign.

Harris contrasts Clark's approach to the Mitchell "law and order" emphasis, and concludes that the Latter's efforts may have disastrous effects: "When the people finally awaken, they may find their freedoms gone....." The author is critical of Mitchell's neglect of civil rights enforcement, and he suggests that this neglect is part of the "Southern strategy." He also takes Mitchell to task for making the office of Attorney General a political one: Clark was scrupulously careful to keep the Justice Department out of politics.

In general, it can be said that this book provides a fascinating and detailed look at the Justice Department and raises disturbing questions about the current direction of Federal law enforcement. It's in the library!

John Mason, Librarian

COMMENTARY ON PRISONS

Howard K. Smith
ABC News
(September 13, 1971)

You don't have to be an advocate of permissiveness toward criminals to believe there is something wrong with our prisons. It takes more than just meanness by prisoners, though there is a lot of that, it takes far gone despair for prisoners to try what they tried in Attica, or in San Quentin, or in the Tombs in New york, or in prison after prison before that.

Consider this fact: 80 percent of major crimes are committed by repeaters--people who have been in prison. Assuming that the purpose of imprisonment is to deter a man from further crimes and to reform him, to make him law abiding, the prisons are clearly failures. The failure is all the worse when you consider that the prison is the one place where society has total control over a human being, to shape him as it wishes. Clearly it is shaping him toward more crime.

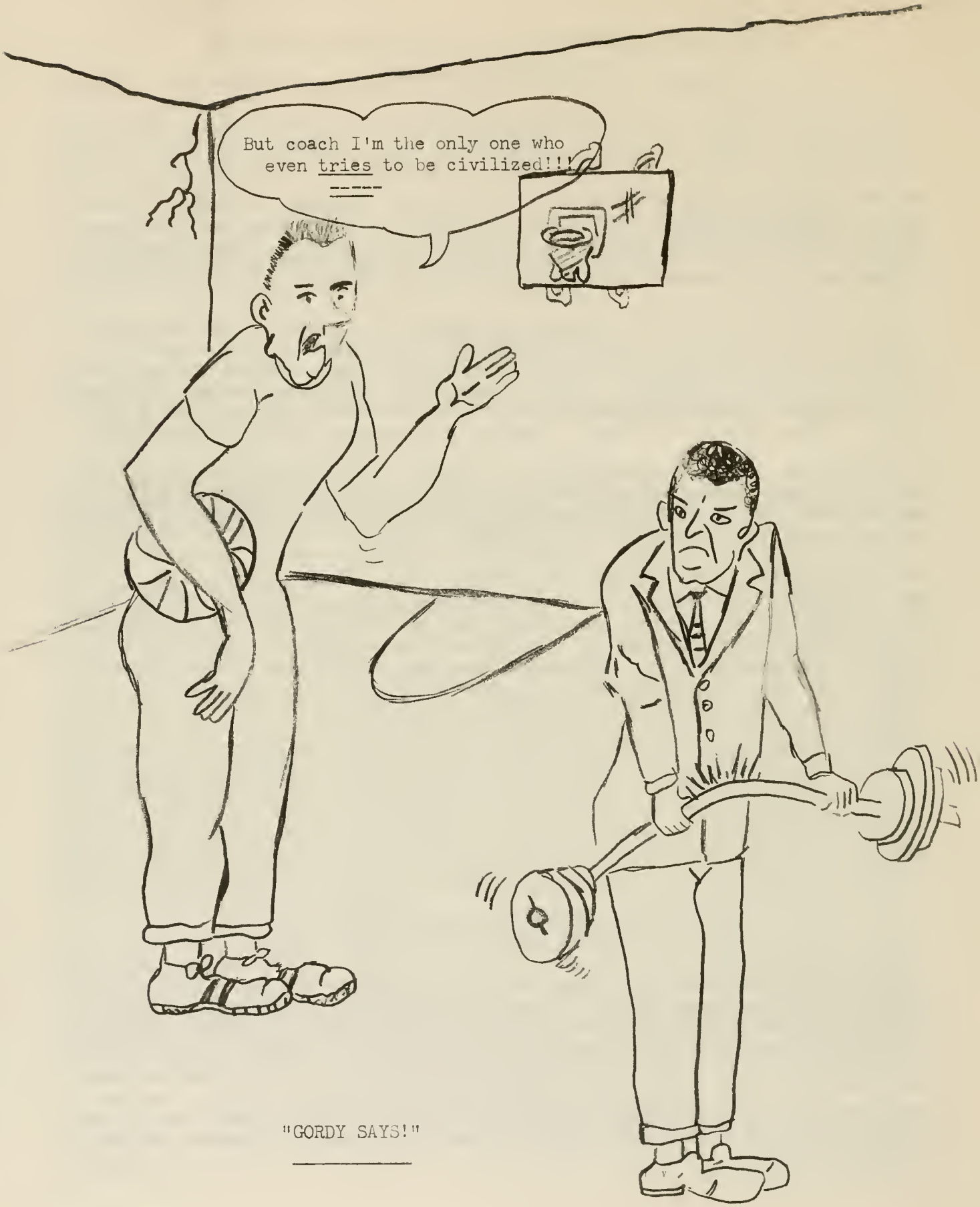
The literature on the reforms that are needed is huge, experts disagree on much, but there seems to be general agreement on this: To reform an alienated man--which is what a criminal is--you've got to unalienate him; strengthen his ties to normal life; deepen his roots in the community.

Our underfunded prisons devote 95 percent of their resources to preventing the prisoners from having such ties--to custody, to incarceration, to guarding him. Only 5 percent of funds go to education, to training, to experimentation with limited freedom--the kinds of things that create ties and roots. This is as unfair to the over-tired guards as it is ruinous of the future of prisoners--to continue not just failing to take the right direction, but actually as we are, moving in the wrong direction.

** End **

MONSTERS and WARM-FUNNY FEELING SENSATIONS LIVE on DRUGS

Anyone who takes drugs to escape reality is getting himself into another grimmer reality of psychedelia. From these psychedelic scenes may come live monster in all different forms and the body feels different warm-funny sensations. These monsters and warm-funny feeling sensations begin to mold themselves within the body and mind, and then, in time if one continues to take drugs, they take over the body and mind completely shutting out the real perceptions. Once these psychedelic monsters and body sensations take over, the body and mind need more and more drugs to keep these synthetic monsters and body sensations alive. --A.F.C.



"GORDY SAYS!"

THE LAST WORD:
PRISONERS IN, BOOKS OUT

by Ruth C. Biemiller

What do Oscar Lewis, Marshall McLuhan, Erick Erikson, Arthur Koestler and the United Nations Declaration on Human Rights have in common? Imagine what these titles share: "The Jefferson Bible," the Blackstone Law Course, Psychology Today, National Geographic, newsletters of the Mattachine and Fortune Societies, Koestler's "The Ghost Machine," Gay's "The Enlightenment," Ferkiss' "Technological Man," Kaslow's "The Changeless Order," Carlson's "Modern Biology," Matson's "Being, Becoming and Behavior," Levitas's "Culture and Consciousness," Erikson's "Youth and Crisis," Levi-Strauss' "The Savage Mind," Von Bertalanffy's "Robots, Men and Minds," Moorehead's "The Fatal Impact," Friedman's "To Deny Our Nothingness," Jung's "Man and His Symbols," McLuhan's "Understanding Media," Langer's "Mind: An Essay on Human Feeling," Betteelheim's "The Empty Fortress," Lewis's "La Vida," Silberman's "Crisis in Black and White," Edwards's "The Rape of India," Sinclair's "The Cry for Justice," and Zaidenberg's "The Emotional Self." They are contraband reading in New York State prisons, and are some of the titles listed in a brief filed by lawyers of the American Civil Liberties Union on behalf of prisoners in the penitentiaries at Auburn, Stormville and Attica.

Ludicrous, yes. But as the brief observes, "...such denials...have tended to increase recidivism by further isolating and alienating the criminal offender from the community and by interfering with his efforts to educate himself, thereby imposing unnecessarily harsh and cruel conditions of confinement." Not to mention that these denials are, as the brief says, "in violation of the First Eighth, Ninth and Fourteenth Amendments."

The censors? Prison wardens or their deputies, in many cases prison guards. The brief, which was filed last year and is still pending in district court in Buffalo, contends that the censorship has been "arbitrary, discriminatory, based solely on whim and caprice, as well as deliberately repressive." And further, that "such denials have not been based on, or are in furtherance of, and objectively valid criteria, and have not in any way been rationally related to the goals of the prison system as a whole."

So it would seem. "I'm a reader," says Joe Senatore, 27 of whose 48 years have been spent in New York institutions--orphanages, Coxsacki, Rikers Island, Sing Sing, Auburn, Attica. "New York State Prison libraries are Zane Grey and science fiction. Two dozen books for the whole institution. You're allowed two books once a week and 15 minutes a day to browse in the library. But the guards would smuggle books in from the outside--for favors. In my case, I'm a good cook and I'd cook for them. Their regular food isn't much better than ours. Or I'd give them cigarettes.

"I knew what was being published because I subscribed to newspapers. The crime news was scissored, but the best-seller lists were there. If you ordered through regular channels, you'd get maybe three of any ten books you ordered. They had to be approved by the clergy and the assistant wardens. They'd censor on covers alone, covers that had nothing to do with the content of the book. In magazines, they'd clip out girls in bathing suits."

Stanley Eldridge, a 22-year-old poet, spent two-and-a-half years on Rikers Island. "The library was not open to everybody," he reports. "Access to books was important. There was nothing else to do but read. But the library was a privilege, granted or denied according to how the officials felt. There were no Panther papers. When one got smuggled in, it went the rounds. Fifty of us would read one copy."

Barbara Shapiro is one of eight lawyers working full time on prisoner-rights litigation, under a Federal grant to the Legal Aid Society's Criminal Appeals Bureau. Censorship in state and city prisons is her specialty. "The inmates rule book states that newspapers, magazines and books approved by the warden may be received by an inmate of a state institution, provided his behavior record is good," she says, the emphasis being hers. "Such literature must come directly from the publisher. In no New York institution may any reading material be received from private individuals.

"Wardens or their deputies invariably censor political, radical and so-called prurient material. Most of our complaints from inmates involve Black Panther publications or such things as the writings of Mao Tse-tung and Che Guevara. Books by and about Eldridge Cleaver, Malcolm X, Bobby Seale, Martin Sostre--all relevant to the lives of the prisoners--are taboo. Koestler's "Darkness at Noon" is not allowed in. Maybe it sounds to black. Or maybe the censors confuse Koestler with Kuntsler, the activist lawyer. "Naked Came The Stranger" is banned. Words like naked or body or love or justice seem to be red lights.

"The situation in city prisons is changing as a result of Rhem vs. McGrath, a suit we brought for an inmate of the Tombs against the former City Commissioner of Corrections. A court order entered in July of this year states that inmates of city prisons may now send for and receive any book, newspaper or magazine provided there is no clear and present danger to the security of the institution and provided that the material does not violate postal regulations."

Prison libraries? "The Manhattan House of Detention is relatively liberal. The trouble with the library there is budgetary. There is simply no money for decent books. It exists on donations. It's a dump for pulishers' overstock of the least desirable paperbacks. As a result, you have 500 crummy novels 17 copies of King Farouk's autobiography, 500 copies of "The Coin Collector's Guide," a scanty law library and very few books in Spanish."

If literary censorship in prisons tends to be whimsical, deliberately oppressive, morally over-zealous, and calculated to keep inmates uninformed, politically and sociologically, whom shall we fault? Wardens, guards, prison clergy? Would you, a compassionate, literate member of society, care to say what prisoners may read, what they may not read?

It's hangman's work. We are on the way to abolishing hangmen. The prison censor has no more place in a decent society than the hangman.

** end **

TO YOUNG AMERICANS - of courage and imagination - to build - a strong destiny for these States - not without Faith and Joy - as a mighty Highway and a Way - to Freedom and - to higher Freedoms - for all Peoples of the Earth - for a thousand years - and a day.

--From the book Poor Richard

To your body-palace come many messengers. It is King Mind's duty to listen to the messages that are brought to him. Then he must do something about them.

--From the book The Hidden You: Psychology in Your Life by Arthur Alexander

the pillow

feathers and silk,

satin and velvet

whispering quietly in my minds ear

opening doors,

hidden in the labyrinth of yesterday

door of my memory

meadows and hills

roses and orchids

all tender moments of real,

that a man only admits to himself

in the alone; raven's wing black of night

speaks of lost love,

and tears

joys and sorrows; the hardships

as if looking through filmy crepe

harmoniously combined in the rainbow of life

for in the space of a night,

a life can be lived

waking is death

a good friend goes to the grave each morning

and I curse the dawn

****Fred Perry****

i am the cookie man

because i am the cookie man,

in truth;

the only real entity in the astral projection cartoon

i am alive!

wizards of blue seek to transport me

to the never-never land of madness

with false principles of mediocre discipline and justice

(hallucinations are unreal)

pop-sicles, yo-yos, creampuffs and bubble gum

sling shots, ice cream bars, white doves and incense

necessities of life

& you can't eat money,

it doesn't smoke well

freedom is a state of mind,

stalag 13, max, steel bars and keys,

all myths

and i will give you two vanilla wafers

and a fig newton

for the world

SOLD!

Fred Perry

fall of the red bell

& the happening in a little room,

made the whole world sad

(but it did not know)

the night,

the fall of the red bell

gestapo captains,

unconcious reasoning,

inforcing clipboard orders of life

& though only a piece of paper

broke the back of weak and strong alike

that night,

the fall of the red bell,

disintegration of

freedom!

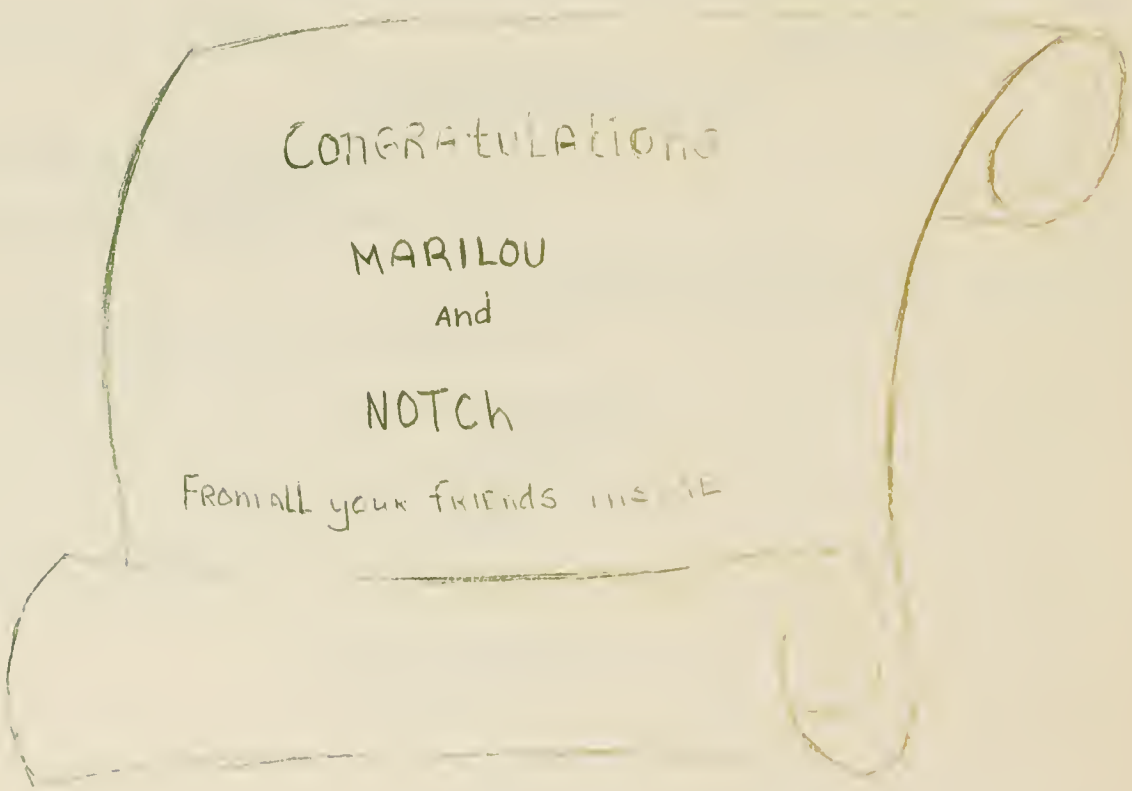
the world never even took notice

****Perry****

MARILOU

So nice the way we used to sit
on damp midnite benches in Gibson Park
your mind a furry bird in my hand
or sometimes walking entire nights to sleep
my heart rested snugly an amulet around your neck
we were the shadows of Great Falls
the reflections of everyone's happiness

.....3/71 Luckenback
Deer Lodge, Mont.



IN REGARDS TO "DELEGATE PROPOSAL NO. 45- - -PROPOSED BY LARRY JUELFS"

This article, which deals with welfare problems, was offered to the M. P. News by Sister Providencia of the College of Great Falls. We felt that it would prove to be of interest to many of our inmate population whose families might find this type of assistance necessary to their well being.

Honorable Members of the Committee on the Bill of Rights and
the Committee on Public Health, Welfare, and Labor:

I wish to talk today to the phrase in Delegate Proposal #45 which states....."the right to the basic necessities of life including the right to adequate nourishment housing and medical care..."

I speak as a professor of sociology at the College of Great Falls who has had years of acquaintance with the theory of social problems and as a Sister of Charity who knows the suffering of people denied the basic necessities of life.

My position if that the establishment of the right to the above survival and developmental necessities in our Constitution should go beyond what some people regard as a granting of privilege and gift to the helpless and needy. I see the listing of necessities for human living among the basic rights of our new Constitution as in conformity with the Christian traditions of the people of Montana, with the present day positions of the Churches of Montana, and with the latest thinking of the academic community, especially among the specialists in development theory.

I speak with confidence about the position of the Montana churches because I have participated in the deliberations of the Montana Council of Churches, and I have studied the documents of my own church, past and present on social justice as a duty of all.

I propose that Delegate #45 is in conformity with the humanistic traditions of our Western history here in Montana. It would be a step forward in maintaining these human traditions and not a breaking of fresh ground for us. We should not soon forget that all of our forefathers were in the survival bit together and the essentials have not changed.

This sort of history is close to our religious group of Sisters. We can go back to 1864 when Montana was part of a Territory and our Sisters came to the Mission Valley above Missoula on horseback. They came to help the people, especially the Flathead Indians with their survival and medical problems as the housing problems on the Great Plains changed from teepees to cabins for everybody.

The miners and the early settlers of those times supported the Sisters and other church leaders in their humanistic efforts on the frontier by generously answering the charity appeals. I think the tax bite probably hurt more in those days when eggs cost a dollar apiece. My point is that our Sisters can witness that the people of Montana for generations have recognized "the right to the basic necessities of life" and tried to do something about it for those who struggled without them.

** end **

For many years, especially for the past ten years, I have witnessed the deficiencies, however, of our present programs, public and private. In Great Falls I have been at the center of an emergency food distribution program from private funds for our unemployed and poorly-supplied welfare people. I have seen the burden on low-income people of trying to feed and house indigent persons from elsewhere than Great Falls. It is obvious and acknowledged by welfare officials that Montana needs Proposal #45 so that we can grow into an acknowledgement and a providing of more adequate programs at all levels.

However, there is another aspect of our times when the mobility of a labor population in a rural State is something to wonder about. We see a breakdown at the local level, of its resources and its morale because of this unexampled mobility among laboring and welfare recipients. When we have a national population on wheels, we have to get over the hang-up about the meeting of basic necessity problems at the county level. We have to face the fact at the State level that the right has to be established at the State level and more cooperative effort generated.

May I give you a little research evidence on this mobility situation for Montana? Of 130 families and individuals requesting food between July 13 and October 30, 1971, at Great Falls, 56 families, or 43% had local Great Falls residence over a period of time. There were 6% of the 130 with what I call "U.S. residence", in and out of many States; 4% were Canadian people, but there were 61 or 47% of the total applicants who had what I call "Montana residence", in and out from one city or town all the year long. Who is going to feel responsible for these Montana Residences, in and out from one city or town all year long. Who is going to feel responsible for these Montana Residents when they cannot find jobs or other answers to their survival needs, from time to time? Do they have a <u>right</u> to them?

You Delegates to the Constitutional Convention have Montana's development at the forefront of your effort, I believe. You are striving to write guidelines for the future happiness and the productivity of your State's population. Let me share with you, then, a short professional commentary on the Pearson's Report to the Commission on International Development, 1969. Professor S.L. Parmer wrote that social justice (such as we are considering under basic rights) must be accorded priority to economic growth in the scale of development objectives, not only on ethical grounds, but even to assure the maintenance over the long run of a high rate of economic growth. (as noted by George Dunne, "Humanizing International Development," in <u>Catholic Mind</u>, February, 1972.)

The phrase, "on ethical grounds", brings me to my conclusion. Here are some motivational ideas for pulling ourselves out of the old temptation to say about the helpless and the hopeless, "If they can't make it on their own, let them die."

These thoughts I have collected for my college students who study Social Problems. They are from the source of our Christion tradition here in Montana and they may stir us to progress toward humanizing goals for all people of our State and beyond.

According to Matthew 23 Jesus spoke once to the leaders, political, academic, and religious of the Jewish nation in words which apply to all Montana citizens today as we consider the revision of our Constitution. He said "You worry about all

sorts of little things, and neglect the greater matters of the law: justice, mercy, faith. You should have done these things, without failing the other and less important things. Blind guides - you worry that you might inhale a gnat, and you swallow a camel."

This tough talk accompanied his own response to need. I would never have done reminding ourselves of the times he healed people and fed them. Right now, no bureacratic red tape or careful consideration of worthiness.

Jesus was merely living and reminding us to live what the prophets had taught, especially Jeremiah, Chapters 21 and 22. Herein are the Oracles of the Last Years of Jerusalem. For the rulers he said: Hear the word of the lord, O house of David
Thus says the lord: Each morning dispense justice, rescue the oppressed from the hand of the oppressor,
Lest my fury break out like fire which burns without being extinguished, because of the evil of your deeds.(and ommissions?)

I thought about coming down here to the capitol when I read:"Go down to the palace of the King of Judah and deliver this message--Listen to the word of the Lord, King, your officials and your people that enter these gates. Thus says the Lord: Do what is right and just. Rescue the victim from hand of the oppressor. Do not wrong or oppress the resident alien, the orphan or the widow, and do not shed innocent blood in this place. (This may be timely as you consider capital punishment, Delegates.)

"If you carry out these commands, rulers who succeed to the throne of David will continue to enter the gates of this palace...But if you do not obey these commands I swear by myself, says the Lord, this palace shall become rubble."

My friends, in your consideration of Delegate Proposal #45, don't hassle over that word RIGHT to the basic necessities, but accept it, in Jesus' Name. Thank You.

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The following letter was written in mid-February by inmate James Flage in support of the Constitutional Convention's proposed individual rights platform. We felt it merited publication for consideration by the inmate population.

Robert Campbell, Attorney at Law
Member, Bill of Rights Committee, Constitutional Convention

Dear Sir:

After reading an article in the Missoulian by Gary Langley which indicated your strong concern in regard to the matter of individual rights I felt it important for you to know that many of us serving sentences here at the Montana State Prison appreciate this concern and support.

The most exciting facet to us of the individual rights platform which you advocate as a member of the Constitutional Convention's Bill of Rights Committee is, the complete and absolute restoration of all civil rights to any prisoner, immediately (and automatically), upon completion of any jail or prison term.

Surely a sane and logical public (does such an animal exist or is it merely a Utopian concept?) must favor the school of thought that believes once a debt (of any sort) is paid in full according to the original terms prescribed by law (or personal agreement) then the debtor is (and should be) totally free of any further obligations. The addition of stipulations at a later date is an absolute infringement upon the rights of the debtor and surely cannot be construed as an act made in good conscience. Yet, this is done constantly in the good name of social morality to prisoners and former prisoners throughout this state and the nation who must function when finally returned to "free" society without any of their civil rights. This is a tremendous handicap especially in addition to all of the other pressures a prisoner must face upon release.

Rehabilitative thinking in any form (however miniscule) should not be discouraged by labeling an individual "free" and returning him into that great maw we call society only to deny him any voice in the shaping of his own destiny.

Many men in prison today are exactly where they belong but also to be considered is the fact that our prisons contain a great number of truly talented people capable of leadership. Many of these individuals have a strong sense of moral values in spite of the fact that they proved their humanness by circumventing the established laws of the land at one time or another. This is not an attempt to whitewash or excuse those who have been convicted of crimes but rather an appeal to those who, perhaps self-righteously, sit in judgment to give credit where it might be due.

Therefore, we urge that "sane and logical public" to support the individual rights platform in the strongest possible manner--by casting their votes in favor of individual rights for one and for all as originally intended in the structuring of this country's guidelines.

Sincerely,

James F. Flage

James F. Flage, B-100

LEGAL TURN-ONS

Many institutional employees throughout the nation might well feel inclined to change many of their procedures if they were made aware of the following federal statutes:

18 U.S.C. s. 241 (1960) "If two or more persons conspire to injure, oppress, threaten, or intimidate any citizen in the free exercise or enjoyment of any right or privilege secured to him by the Constitution or laws of the United States, or because of his having exercised the same;.... They shall be fined not more than $5,000, or imprisoned more than ten years, or both."

18 U.S.C. s. 1693 (1960) "Whoever, being concerned in carrying the mail, collects, receives, or carries any letter or packet, contrary to law, shall be fined not more than $50 or imprisoned not more than thirty days, or both."

18 U.S.C. s. 1700 (1960) "Whoever, having taken charge of any mail, voluntarily quits or deserts the same before he has delivered it into the post office at the termination of the route, or to some known mail carrier, messenger, agent, or other employee in the Postal Service authorized to receive the same, shall be fined not more than $500.00 or imprisoned not more than one year, or both."

18 U.S.C. s. 1701 (1960) "Whoever knowingly and willfully obstructs or retards the passage of the mail, or any carrier or conveyance carrying the mail, shall be fined not more than $100 or imprisoned not more than six months, or both."

18 U.S.C. s. 1702 (1960) "Whoever takes any letter, postal card, or package out of any post office or any authorized depository for mail matter, or from any letter or mail carrier, or which has been in any post office or authorized depository, or in the custody of any letter or mail carrier, before it has been delivered to the person to whom it was directed, with design to obstruct the correspondence, or to pry into the business or secrets of another, or opens, secrets, embezzles, or destroys the same, shall be fined not more than $200 or imprisoned not more than five years, or both."

18 U.S.C. s. 1703 (1960) a.) "Whoever, being a postmaster or Postal Service employee, unlawfully detains, delays, or opens any letter, postal card, package, bag, or mail intrusted to him or which shall come into his possession, and which was intended to be conveyed by mail, or carried or delivered by any carrier or other employee of the Postal Service, or forwarded through or delivered from any post office or station thereof established by authority of the Postmaster General; or secretes, or destroys any such letter, postal card, package, bag, or mail, shall be fined not more than $500 or imprisoned not more than five years, or both.

b.) Whoever, being a postmaster or Postal Service employee, improperly detains, delays, or destroys any newspaper, or permits any other person to detain, delay, or destroy the same, or opens, or permits any other person to open, any mail or package of newspapers not directed to the office where he is employed; or Whoever without authority, opens, or destroys any mail or package of newspapers not directed to him, shall be fined not more than $100 or imprisoned not more than one year, or both."

18 U.S.C. s. 1709 (1960) "Whoever, being a postmaster or Postal Service employee, embezzles any letter, postal card, package, bag, or mail or any article

(continued p.)

LEAGAL TURN-ONS (continued)

or thing contained therein intrusted to him or which comes into his possession intended to be conveyed by mail, or carried or delivered by any carrier, messenger, agent, or other person employed in any department of the Postal Service, or forewarded through or delivered from any post office or station thereof established by authority of the Postmaster General; or steals, abstracts, or removes from any such letter, package, bag, or mail, any article or thing contained therein, shall be fined not more than $2,000 or imprisoned not more than five years, or both."

Researched by G. Quigg

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NEW LAW BOOKS IN LIBRARY

Recently, the law book section of our library here at M.S.P. received two donations totaling well over 250 law books. Attorney William Conklin of Great Falls donated a complete set of Corpus Juris Secundum and a complete set of American Jurisprudence. Helena Maclay of Missoula arranged for the Law School at the University of Montana to send us their paperbound advance copies of such series as the Federal Supplements; Federal Reporter, second series; Pacific Reporter, second series; etc. We received over 90 copies in the first shipment, and they will continue to be sent in a regular basis as soon as the Law School receives their permanant volumes of these books.

In addition to these, we also have the following: a complete up-to-date set of United States Supreme Court reports, complete with digests; Volumes 1-19 of Pacific Reporter, Second Series; 1 copy of the United States Constitution (1952); a complete up-to-date set of the Revised Codes of Montana 1947; a complete set of American Law and Procedure text books from LaSalle Extention University; Volumes 1-5 Martindale-Hubbell Law Directories; 1 Blacks Law Dictionary (1968); 2 ALR 2d volumes supplimentind volumes 49-72 and 73-100; 8 volumes of Words and Phrases; 13 volumes of American Jurisprudence Pleading and Practice Forms; 1 Bailey and Rothblet Complete Manual of Criminal Forms; and a few outdated federal codes. A new set of federal codes has been ordered and should arrive from the publisher before long.

Law books may be checked out and taken to the cells the same as any other book. This is a great improvement over the method in which inmates used to be allowed to study law on Saturday afternoons only and no legal materials allowed in the cells. As the lights also stay on all night now, one can now spend as much time studying and researching law as he desires.

G. Quigg

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MOVIE SCHEDULE

Kelly's Heros	-	March 11
Something of Value	-	March 18
Vengeance of She	-	March 25
Barbarella	-	April 1
Green Helmet	-	April 2
Daring Young Men &	-	April 8 (substitute)
Their Jalopies		April 15 (substitute)

GALA MUSICAL OPEN HOUSE

in the Clark Theatre of the Montana State Prison

Sunday - March 19, 1972 1:30 p.m. - 4:30 p.m.

The public is enthusiastically invited to a CHARITABLE FUNCTION sponsored by:

THE LA BARGE JAYCEES

DONATION $1.00 per person

All proceeds will be donated to the "Kidney for Maggie Fund". Mrs. James Pocha of Augusta, Montana, mother of a former MSP inmate, is in dire need of a total of ten thousand dollars ($10,000) for a life-giving kidney transplant. Personal donations will be welcomed and appreciated.

! ! ! FEATURING ! ! !

"Superstar" Chris Cross as Master of Ceremonies

The Fabulous "Comstock Load" of Missoula

The Extremely Popular "Bill and the Variations" of Missoula

"The Montana State Prison Bluenotes" of Deer Lodge

The Super-Fantastic "Yellowstone" of Missoula

and presenting the Mellow Voice of Folk-Singer Jim Daschinger

! ! ! ! ! 45 minutes of great entertainment from each big band ! ! ! ! !

Refreshments will be available Sorry - no children under 12 will be admitted

2ND ANNUAL A.A.U. INVITATIONAL BOXING TOURIMENT

MARCH 25th & 26th - - - SATURDAY & SUNDAY - - - MONTANA STATE PRISON

SPONSORED BY LA BARGE JAYCEES & NORTH AMERICAN INDIAN LEAGUE (inside chapter)

12 WEIGHT DIVISIONS - 24 MAJOR TROPHIES & 4 SPECIAL TROPHIES

WEIGH-IN SATURDAY 8:00 A.M. - - - - - ELIMINATION BOUTS BEGIN AT 1:00 P.M.

* * * * FREE ADMISSION * * * *

THE PUBLIC IS INVITED - NO WOMEN OR CHIIDREN UNDER 12

REFRESHMENTS WILL BE AVAILABLE

LA BARGE JAYCEES RECREATION DEVELOPMENT PROJECT

Through the cooperation of Deputy Warden James Blodgett the La Barge Jaycees have been approved to sponsor a recreation area development project. This is an effort to improve the La Barge Jaycees' meeting room, televison room, and indoor recreation area. We sincerly solicit your support.

Throughout the years the Jaycee chapters in Montana have spear-headed many community action programs for the improvement of their communities and the environment in which we live.

The La Barge Jaycees of Montana State Prison are also interested in the improvement of our communitys' environment. We realize that even behind "gray sandstone walls" an attractive and conducive atmosphere could and should exist.

For these reasons our organization wants to introduce projects for minor construction and the remodeling of our citizens' living and recreation areas. Because of limited resources we are asking your support in making these proposals possible.

Items such as carpet remnants, used carpets, rugs, acoustical tile, furniture, theater seats, paneling, electrical fixtures, record albums, and all the other various odds and ends used in such projects are needed.

Any and all support will be greatly appreciated. For further information, contact the La Barge Jaycees, Box 7, Deer Lodge, Montana.

JAYCEE SPRING BOARD by: Donald Bentley

Through the co-operation of Deputy Warden James Blodgett another first has been accomplished at Montana State Prison.

Don Bentley, President of the La Barge Jaycees, attended the Jaycee Spring Board in Glendive and reports enthusiastically on the interest expressed by the Montana Jaycees in regard to the work and progress of the prison chapter.

One of the highlights at the Spring Board was the workshop for "under 20" chapters conducted by Montana Jaycee President Jake Jacobsen. The special problems of membership, motivation, activation of new members, involvement of community project awareness and responsibility of officers were discussed. As a result of this workshop there should be far greater activity as well as understanding of the smaller Jaycee chapters in the state.

The unique problems of a prison chapter were presented by the president of the La Barge Jaycees and this created a greater awareness and understanding of Jaycees in prison who are helping to help themselves. The results of the speech by Bentley appeared to generate staunch support for the work of the La Barge Jaycees.

La Barge Jaycees also received the "Blue Chip" award as an outstanding chapter in the state during the year of 1971.

The La Barge chapter's printing project which consisted of the new R & R forms done on erasable bond paper was presented to the Spring Board by Bentley and received unanimous acceptance. This will undoubtedly improve the current financial balance of the prison chapter's treasury.

Current projects of the La Barge Jaycees were presented to the general assembly by Don Bentley and he is happy to report that these activities were warmly received by the Montana Jaycees.

It is sincerely hoped that these outside contacts can be maintained in the future as they appear to be essential toward creating an enlightened understanding, a sense of goodwill, and the genuine co-operation of the other Jaycee chapters in the state of Montana as well as the general public. This is very important to the young men in the prison chapter because they are sincerely trying to improve themselves and thereby the community as a whole by establishing their fitness for re-integration into society as useful and respected citizens. Therefore, they are hopeful of retarding some of the popular conceptions the general public has retained for years in regard to prisons and prisoners. Is the problem solved by stereo-typing all convicted felons as vicious animals only to ignore them and imprison them without giving a thought to their rehabilitation?

The La Barge Jaycees should be given recognition due to their efforts to dispel these popular misconceptions by attempting to educate the public. Yes, there are men in prison throughout the nation today who are definitely amenable to the processes of rehabilitation and re-motivation. These men are worthy of community support, understanding and co-operation as exemplified by the stand of the United States Jaycees in establishing and supporting prison chapters.

In conclusion, may I state that our chapter is very hopeful that we will be ably represented at the State Convention in Billings on May 25th. See you then!

THOSE SOLID OAK BENCHES AT OLD M.S.P. by Pat Oscar

How dear to the heart of old bark bound tradition,
Those antique oak benches of old M.S.P.
They might be antique, and they might be sturdy
But a pain in the tail bone to thin folks like me!!

Those old oaken benches, those high polished benches
THOSE PLUMB CUSSED BENCHES at old M.S.P.

They're long...and they're strong but not giving to beauty,
They hold short and fat folks,the lean and the tall,
In these times of compassion, and reforms athrashin',
Why don't they clean out those plagues, once and for all???

Young girls come to visit, their minds on romancin'
The older gals come with more serious head,
But three hours of visit, we all know what is it
That let us back out with both ends of us dead!.!

Soon summer will be here, the compound then opens,
For those who have made it to Rothe Hall,
But inside the "big house" or out in the garden
We go home with blistered tail bones one and all!!!

Now, I'm not complaining, that nothing is gaining.
But the state spends tax money, so fast and so free,
Why can't it be tender, a compassionate spender
And set crafts and cushions to old M.S.P. ???

Editor's note...Dear Pat, it may be of interest to you and all of the readers that the problem of the "solid oak benches" is soon scheduled to be alleviated through the co-operation of the Deputy Warden and the La Barge Jaycees. On March 2nd a work order was submitted on this, and it is expected that as soon as the upholstery shop opens it will be taken care of.....

Happy & Comfortable visiting
Rande Braden Editor, M.P. News
& Internal Vice President
La Barge Jaycees

LET A.A. BE A PART of YOU

by J.A. Bohm

Let A.A. be a part of you, but first you must try to live the life of the A. A. member. I want to tell you all a little story, in order that we can share something with each other. I'll try not to get too close to anyone person in here, however, I feel closer to the people I come in contact with while being in prison than I do when on the streets. The biggest factor in this is, the fact that we all have something in common. Most everyone here has problems and the biggest percent of our problems have something to do with booze. Just look at the one who lives in the cell next to you. Perhaps he is in on the same kind of beef. When you start to talk, you realize that when you did what you did, chances are you both had been to the corner bar just before. You might have been to the same bar. Then you start to tell how the world had been down on you and in order to get revenge, you did something that you are ashamed to admit. Or perhaps you are bragging about what you have done?

Although really this wasn't you; it was JOHN BARLEY-CORN: Have you ever thought about how a man with your abilities, and so called standards would let something like BOOZE, run away with your loved ones, and ruin a life that took at least 20 years to make? I'd like to look back to the time before I had ever seen the inside of a jail, which brings to mind things about which I can still hold my head high, and for one moment at least I can still be proud of myself. However, due to the fact that I am still here, where has the past really got us or anyone else? The life of A.A. tells us to live just 24 hours at a time, to take just one step at a time, and not to let tomorrow come before it is time. When it does get here we should try to cope with it as best as we can. Don't be afraid to ask for help. If you don't ask for help how can anyone know that you need or want help? EVERYONE WHO NEEDS HELP, HAS SOMEONE THERE WHO WILL GIVE IT. The only thing that they may ask for in return is that maybe for once you try to stand on your two feet, and that you stop feeling sorry for yourself. Try to remember that no man is an island, no man stands alone. No matter where you go or what you do, there is someone to help, even if you just want someone to tell your troubles to. They will listen to you, for everybody wants to give advice.

Have you ever tried to turn to God for what you seek? I am not talking about getting Bible fever. What I am saying is that sometime when you are alone--just ask for help, but be truthful about it. No place does it say to beg, but just ask of the Higher Power. Don't take me wrong--I'm not trying to preach, just giving a few ideas that might help not only you but myself, too. For it to be profitable you must be truthful with yourself. Then try to be truthful with others. When you help someone else you also help yourself. To me the most important person alive is me. Now this might sound somewhat one way, but before I can help you, first I must help myself, and when I can do this, then I'll be able to share with someone else.

Let me leave you with this train of thought--yes, we can live A.A. inside the walls, but what about when we hit the streets? We can also live A.A. outside if we let this be our only way of life here. When we do hit the streets, believe in ourselves--don't let ourselves down, and don't kick ourselves in the back side, and if someone else trys it don't let them. We must protect ourselves by believing in what we are and standing on our own two feet.

LET'S BE WHAT WE ARE, NOT WHAT BOOZE MAKES US. Let's be ourselves without booze! but use the Higher Power for the help we seek.

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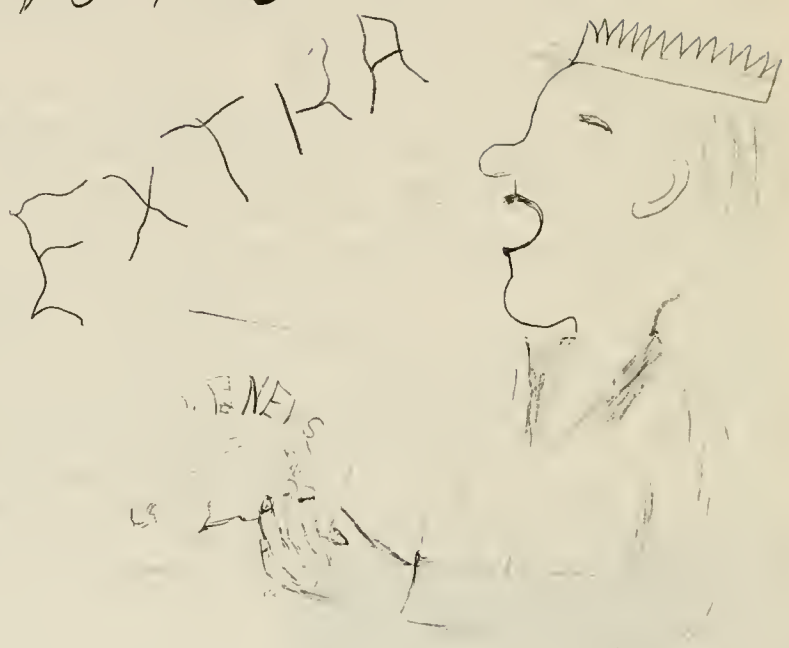

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